A

SERMON

Preached before His GRACE the

King's Commissioner,

And the Three

ESTATES

PARLIAMENT:

June the 15th. 1690.

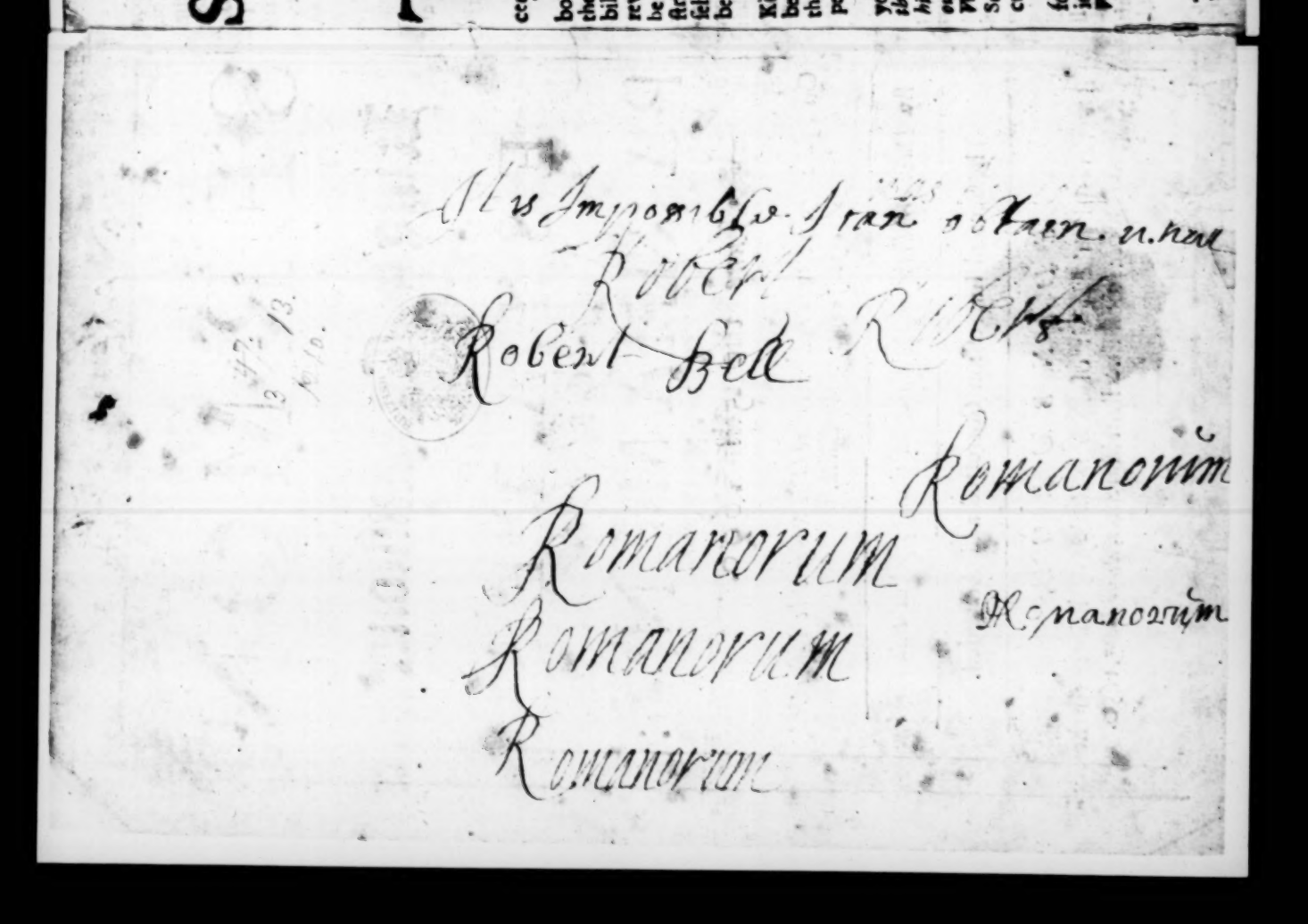
On *Psal.*2.10. *Be Wise now therefore, O ye Kings: be Instructed, ye Judges of the Earth.*

By *David Williamson*, Minister of the Gospel at *Edinburgh*.

The Second Impression Corrected and Amended.

EDINBURGH,

Re-printed by *Andrew Anderson*, Printer to the King and Queens most Excellent Majesties, *Anno Dom.* 1690.



A

SERMON

ON

PSALM 2. Verse 10.

Be wise now therefore, O ye Kings: be instructed, ye Judges of the Earth.

THESE things are clear. 1. That *David* was Pen-man of this *Psalm*, Acts 4. 24, 25. verses. 2*ly*. That this *Psalm* relates to the Stability of *David's* Kingdom, I make no Question: But it's most clear, that it mainly concerns the Stability of Christ's Kingdom; for many things in this *Psalm* cannot be applyed to *David*. 3*ly*. It's clear, this Text has a Connexion, with the preceeding, and subsequent Words. Take this Paraphrase on the *Psalm* to make it out.

That the Opposers of Christ who Rebel against him, but shew their Teeth and Labour in vain: For the Lord will settle Christ's Kingdom in the visible Church, Will they, will they; and mock his Enemies, and vex them till he ruine them, for the Stability of Christ's Kingdom is decreed in the Covenant of Redemption, and here it is revealed: Christ shall have a full Victory, and dash them by his Rod, who will not be instructed by his Word: And therefore it's incumbent to all, especially to Magistrats, to learn their Lesson and be wise in time, to Adore, Embrace, subject themselves, and do homage to Christ, least if they kindle his Anger by provocation, they be consumed in the Flame of his wrath.

This Text contains an Exhortation, wherein we have; 1. The Persons exhorted, Kings and Judges. 2. What they are exhorted to; to take Instruction, that they may be wise. 3. The Connexion, therefore be wise. 4. The seasonableness of it, now therefore, if ever, least it be too late afterwards; when there is no place for Repentance.

I offer some Questions. 1. What is that to be wise, be Instructed? *Answ.* It is, take your lesson from the *Word*, where true Wisdom is to be found, and Repent: *For he that hates Instruction, is Brutish.* Prov. 12. 1. *And a Fool who rues it out of time, when his Flesh and Bones are Consumed, by severe Correction.* Prov. 5. 11, 12. *And a Man is out of his Wits, till he repent*; For it's said of the repenting *Prodigal*, Luke 15. 17. *When he came to himself, he was not at himself before.* He that is in a course of Sin in Scripture, is called a Fool and Mad; the Drunkard, Unclean, Oppressor, and Persecuter: *Paul* says of himself, he was *exceedingly mad against the Church.* Acts 26. 11.

Quest. 2. What Wisdom is that which they should studie? *Answ.* There is a threefold Wisdom. 1. There is worldly Policy, that makes a Man his own *Burrio*. 2. There is Moral Prudence, that [illegible] to serve his Generation. 3. There is Christian Wisdom, that makes a Man [illegible] for *Heaven*.

For the first, worldly Policy; 1. The ends of it are, the lust of the Flesh, the lust of

the Eyes, and the pride of Life. 2. The means for attaining these ends are correspondent: Namely, Self love, Distrust or suspicion, Disparagement or Detraction, Compliance or Neutrality, Reservedness or Closness, Surprizal, or Advantage, Irreligion or Atheisme. 3. The Miscarriages in the use of these Means, are 1 From the shortness and inconsistence, of Mans both Life & Temper, for bringing any great Design about. 2. The Emergency of indiscernable Accidents, that will be sure to Interpose. 3. The Miscarriage of Instruments that must be employed. 4. The competition of Adverse Parties that will be sure to hinder what they may. This is not the *Wisdom* meant in the Text, it being Earthly, Sensual, Devilish, and from below. *James* 3. 15. It is but Craft, and such plat as Satan are for themselves. 1 Cor. 3. 19. *He takes the wise in their own craftiness.*

2. For Moral Prudence, 1. the ends of it; are, Peace, Safety, Contentment and Usefulness, 2. The means attaining their ends are four. 1. Moderation in our Affections, Opinions, Discourses, and Expenses. 2. Recognition in our Customs, Reports, Resolutions, and Undertakings. 3. Integrity in our Dealings, Words, Professions, and Endeavours. 4. Improvement of our inclinations, Abilities, interests and injuries. 3. Mistakes of the world about it, are, Difficulty, Stupidity, Severity and Singularity. This Moral Providence is included in the Text.

3. Christian wisdom, the Ends of it are, 1. Reconciliation with God, We are to Notice these things about it. 1. The means of it, The Covenant of Grace. 2. The Parties to be reconciled to, an offended God, especially in his Justice and Holiness, and offending Man, in whose offence there is a condemning Guilt, and commanding Power. 3. The Remedy is Christ's Death; the price and the Power of it. 4. The Condition applying, is the Grace of Faith. 5. The Grant or Tenor, in which this Covenant runs, God our God, and we his people.

The second end of this Christian Wisdom, is Communion with God; the means of it, the New Birth; whereof God is the Author, the instrument is the word, the seat and subject of it, Man, especially his will: The manner Spiritual. who attain this Wisdom have advantages in crosses, Conflicts, Desertions and Death. This is the Wisdom that is mainly meaned in the Text. Q. 3. Who are understood by Kings and Judges? *Ans.* Magistrats, Supreme and Subordinat. both these are joyned in the Old Testament here, and in the promise, *Isaiah* 32. 1. *Behold, a King shall reign in righteousness, and princes shal rule in judgement.* And in the New Testament, in Peter's exhortation to subjection, *to the King as Supreme, or unto Governours as sent by him.* And in Paul's exhortation to prayer, for *Kings, and all that are in Authority.* 1 Pet. 2. 13, 14. 1 Tim. 2. 2. Whey are these joyned? To shew that Magistrats must not desire to be solitary and independent: It would be a burden too heavy, even for *Moses* alone, to rule a Nation or a great City; wo to him that is alone, and hath none to counsel him: *In the multitude of counsellors there is safety,* Prov. 11. 14. There is a Common-wealth in best case, when it hath a good King, and adjoyned to him, as Eyes, Ears, and Hands to assist in Justice, good Ministers of State, and Under-Rulers: And a good wise King will choose such; now both supreme and subordinate Magistrats have need of Wisdom; For, if a King be a fool, although his Courtiers, and subordinate Officers were never so wise, they will not manage him; he will be a willful fool, and ruine himself, who will, who will not: And if a King were never so wise, if his Counsellours be Foolish, Selfish, Knavish, they will make his Throne totter, and hazard the falling of the Crown off his head,

head, and make the Common-wealth smart. Many observe, under *Nerva* a good Emperor, by reason of wicked Under-Rulers, the Roman Common-wealth was in worse case than under *Nero*.

Q. 4 Why is this Exhortation to *Kings* and Judges? Have not others need of Wisdom as well as they? *Answ.* Others are not excluded, but these are mainly exhorted, for six Reasons; 1. Because they are under greatest Obligations to God. 2. They are lyable to the greatest Temptations. 3. They are in hazard of the greatest Snares. 4. Because their Authority and Example, good or bad, has a great weight and influence; if they be sound and wise, they may do much service to God, and as much disservice, if not so. 5. Because they need most Wisdom, and oft conceit it, yet great Men are not alwayes wise, *Job* 32. 9. 6. Because Christ has but few Friends and Followers in that Categorie of Men; 1 *Cor.* 1. 26. *Not many Noble*, &c. They presume upon their own power and greatness, and think it below them to submit to him; and they are in hazard to misken themselves, and their Maker also. *Exod.* 5. 2. *Pharaoh* said, *Who is the Lord that I should obey him?* But he that would not know God, by *Moses* instruction, was made to know him by his own, and his great Hosts Destruction.

Q. 5. What sort of Magistrats are there to be found? *Answ.* Some distinguish them in respect of these seven; 1, In respect Jurisdiction, some are Superiour, who have none above them but God, as Emperor, King, Dictator, Senate; or inferiour, who are appointed by the Superiour, as are all inferiour Governours and Officers 2. In respect of Religion, some are Believers, as *Joshua*; some Infidels, and so are either such as persecute Religion, as *Herod* and *Julian*: or tollerate it, as a *Trajan*. 3. In respect of Objects, some are *Togati*, Gown-men and Governours; some are *Armati*, Sword-men, Martial Men. 4. In respect of business, some Councellours, some Senators, some Judges. 5. In respect of Office, some are Law-givers, some are Law-keepers, as Justices, and the like. 6. In respect of Dignity, some have Dignity and not Authority, as such who enjoy the title of Dukes, Earls, Lords, Knights, or Gentlemen; some have Dignity and Authority also, as such of any of the former kind, or the like; as are likewise called to any Office of Rule and Government. 7 They may be well distinguished in respect of Adjuncts, some are by God's permission, unlawful or bad Magistrats, as having (in respect of the manner) attained their places by unlawful means, or do exexercise their Authority with Cruelty or Partiality: such an one was *Saul*, & these are a peoples Judgement: some are by God's Approbation, Lawful, Just, and good Magistrates, who come by their power by lawful Election, or succession and do exercise it well; such an one was *David*, these are a Peoples Mercy: God shifted by *Saul*'s cursed Race, and choosed the son of *Jesse*, who made no great shew, but a Man full of Spirit, and a Manly Excellent Spirit; and to the boot, a *Man according to Gods own heart*, 1 *Sam* 13. 14. And we judge we have a King comes as near this *Mark*, as any King of *Scots* we read of since ever there was one.

Moreover, we read of three sorts of Kings, first *Machiavels King*, who may be called a Tyrant. 2ly. The *Popes* King, who may be called a Slave. 3ly, God's King who only deserves the Name. First for *Machiavel* his King take these Five. He directs him not to care how he come to a Kingdom, so he may have it; By truth or Falshood, Right or Wrong, Craft or Cruelty: miskenning God and Providence, he looks only

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to Fortune and fleshly Wisdom, and commends to him the cruelty of the Lyon, and craft of the Fox. 2ly. For his disposition, he forbids him to be Religious indeed, but to seem so, the shew of it is enough to do his Turn with Man, whom he alone respects, and that only to deceive him: And although they who are near him, know his Piety to be Feigned, yet dare not resist the common Opinion of People, who count him Religious indeed: He reckons Conscience and the fear of God, care to please him and be approven of him as Cut throats of politick Designs, and that which makes Effeminate and breaks Courage; because it teaches Men to seek Heaven, and contemn the Glory of the World, he Leaves Religion to such as he counts base Spirits, and Sets up *Atheism* and deep *Hypocrisie* in its place. 3ly. For Government, he advises his Prince to have sufficient Witt of himself, at least to think, that he hath it; To be jealous of all, and keep close his Intentions from the best, least his purposes be frustrat. 4ly. He directs them not to count his Subjects Gods People, but his own, and that not as free Men, but as Slaves. 5ly. For his end, he advises him to keep his People in continual discord, to expone their Concord a Conspiracy; There is nothing so terrible to him as good correspondence, in the mutual intelligence of their Affairs. *Like* Nero, *he cares not they hate him, so they fear him.* This is *Machiavel's* godless policy which he saw acted at the Court of *Rome*, under Pope *Alexander the sixth*. And thus directed *Borges* his son; this is called wisdom in the World, but it is extreme madness; for beside the sin, which they regard not, they procure their own ruine by such means as they chose for establishment.

Secondly, For the Popes King or Slave, he sets up and casts him down at pleasure, he injoyns him to serve him absolutely in a blind Obedience; and to maintain Idolatry, and persecute the Truth, who are most in these are his Greatest Darlings; He keeps his Kings under Tutorie, and suffers them not to Rule by Gods Word, and the wholesome Laws of their Kingdoms, but Thrusts on them his *Bretves*, and Commands by his *Legats*.

3ly, For Gods King. He comes to the Throne in Gods Mercy, both to himself and the People, he is Religious in his Disposition, acknowledges his advancement to be of God, forgets not he is Gods Subject; In Government, learns Wisdom from other Mens folly, and Labours to do Gods Work, by Gods Wisdom, making his Commands the Men of his Counsel; He counts his People, not Slaves, but free Men, even Gods People Who has first Right to them; that his Power over them is not Absolute, but Delegate; for which he must be countable to God; by all means seeks their wealth and peace, craves their Hearts more than their Goods, and reckons their Love his best guard under God.

The point of Doctrine I would insist on, is this, *That it is the Interest of Magistrats, Supreme and Subordinate, to learn to be wise*; And it answers the Scope of these Words, they should so endeavour wisely to Manage their eminent trust, as they may be most Subservient to the Advancement of the Kingdom of *Christ*, and be approven of him. I shal observe this order, first whence must they Learn this wisdom? 2ly. Wherein stands this wisdom Magistrats should Learn? 3ly. Why ought they to be thus wise? 4ly. Some application of all.

First, Magistrats must Learn Wisdom from the Word of God, *Deut*: 17. 18, 19. It's enjoyned to a king, when *he sitteth on the Throne of his Kingdom, that he shall write a copy of this Law in a book out of that which is before the Priests, the Levites; And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God,*

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to keep all the words of this Law, and these statutes to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand nor to the left: To the end that he may prolong his days in his kingdom, he and his children in the midst of Israel. It's injoyned *Joshuah* a Governour, *Josh.* 1. 7, 8. *Only be thou strong and very couragious, that thou mayest observe to do, according to all the law which Moses my servant commanded thee: Turn not from it, to the right hand, or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous & then thou shalt have good success.* This word is able to make the Man of God, Magistrat or Minister, wise to Salvation, perfect, and thoroughly furnished for every good work, 2 *Tim.* 3. 15, 17. By this word, *David* having it ever with him, was made *wiser than his enemies, had more understanding than the Ancients, and his Teachers, Psalm* 119. 98, 99, 100. Alas! There are but too few among our great Ones, that have acquaintance with the VVord, that may be applyed to many, *Jer.* 3. 99. *They have rejected the word of the Lord, and what wisdom is there in them!*

Quest. VVherein stands this VVisdom, Magistrats should Studie? *Answ. Solomon* says, *Prov.* 4. 7. VVisdom is the principal thing, therefore with all thy getting get understanding. It is supposed, *Job.* 38. 2. *Some darken Counsel by Words without Knowledge;* True VVisdom stands not in VVords: I confess good Diction and Expression, acceptable VVords with Eloquence are not Despicable Gifts; But the main pitch, Beauty and VVorth of VVisdom consist in Action, *Joh.* 13. 17. Christ says, *If you know these things, happy are ye, if ye do them;* Psalm. 111. 10. *Good understanding have all they that keep his Commandments,* James 3. 13. *Who is a wise Man, and endued with knowledge among you? Let him shew out of a good Conversation his Works with meekness of Wisdom*: All would be called Wise, and the most part pretend to it, even a Fool thinks himself wiser than seven Men that can render a reason, *Prov.* 26. 16. But would Men be what they affect to be reputed, truly wise; then must they Study prudent Meekness, in Conversation; and Honour Knowledge with Practice. *Prov.* 8. 12. *I Wisdom dwell with Prudence.* Deut. 3. 6. *Keep these Statutes, for this is your Wisdom*: There be four sorts of Persons scored by here. 1. The Worldly wise, who are cunning to effectuate their Carnal purposes. 2. Such as content themselves with Humane Knowledge, and can Reason in Natural Things; but know not God, nor themselves, such do but go Wisely to Hell. *Sapientes sapienter descendunt in Infernum, Hieron.* 3. Such as hunt after Notions and Sublime Speculations, knowing only that they may know. 4. Such as are sinfully Crafty to devise wickedness. 1 *Cor.* 14. 20. Be not Children in Understanding, but in Malice be ye Children: happy Souls who never enters into sins secrets.

Honourable Worthies, in Charity I judge, I need not offer Instruction to many for Information; yet there may be some, what ever smack they have of Humane Policy, would be no worse to learn more Morality, and the Elements of Divine Wisdom, and sure all needs upstirring to more Practise.

Now I will tell you wherein the Wisdom of Magistrats stands not, and then wherein it doth stand. 1. It stands not in unseasonable, undue contending; *biting and devouring one another, least ye be consumed one of another*; *Gal.* 5. 15. *The beginning of strife is like the opening of the waters to overflow.* Prov. 17. 14. I confess there is a lawful contending, not only for Truth, and the Faith of the Gospel, *Jud.* 3, *Phil.* 1, 27. but even for inferiour things,

things, *Job.* 31.13,14,15,23. he admits his hyrlings to plead their Right, and offer their Grievances. *If I did despise the cause of my man servant, or of my maid-servant, when they contended with me; what then shall I do, when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me in the womb, make him? and did not one fashion us both in the womb? For destruction from God was a terrour to me, and by reason of his highness I could not endure.* As if he had said, if I had used my power to overthrow his just rights I heard them patiently and indifferently, and did them right even against my self, if by any misinformation or passion, I had done them injury: What Apology shall I make when I am call'd before God's Tribunal? Who will examine all my Actions, and particularly what is betwixt me and my Servant; altho he was my Servant, yet my fellow Creature, made by the same God, after God's Image as I am, and therefore one of God's Subjects, whom I could not abuse without the injury of his Supreme Lord: altho by Power and Interest, I had little reason to fear Man, I stood in awe of God, and of his Judgement, and made it my Business to please him; so he admitted their Debate.

I confess there would be examination of the principal and rise of Debates, if from pride and envy, then confusion and every evil work may be the consequent, *James* 3. 16. there is due season and right methods and measures that would be followed, the miss and mistake in these, may marr a very cleanly Design, and Essays for Peace ill managed; in stead of being water to quench the fire, may prove Oyl to increase the flame: It is observable and commendable, although *Abraham* superior and elder than *Lot*, avoided unseasonable contendings, when the *Canaanites* were in the Land, *Gen.* 13. and yielded to *Lot*, whose choise proved his punishment: It is no disparagement to the highest, to *Princes* Clemency and Condescendency to these below them, even supposing some Transgression, *Prov.* 19.11. *It is the glory of a man to pass over a transgression, and his discretion to defer anger*; and far more is it the bound duty of inferiours to yield, and not unmannerly to prig with these above them, where yielding may be without manifest prejudice to Truth and Peace.

Secondly, It is not wisdom in Kings and Supreme States to exercise a despotick and Arbitrary power, to Rule with Tyranny and Oppression, what is spoken of Natural Fatehrs, *Ephes.* 6.4,9. is applicable to the Fathers of the Republick; they would not provoke to wrath, but avoid inhumanity in their dealings, Relax and Moderate their Menacings and Boasts, least they imbitter their Spirits, and extinguish or weaken their Affections, and become guilty of these sins, which they being provoked, commit; by having that which is due denyed, or things unjust in themselves Commanded, or rigorous Commands of things in their own Nature indifferent, injoyned; Or weighing with bitterness against them, when there is no cause, by inflicting punishment, either unjustly, where there is no fault, or immoderatly, unseasonably or basely, where there is a Fault.

As Inferiours have their bounds, which they may not pass, but move in the Sphere of their Duty to Superiours; so Superiours would mind that there is no Power on Earth so absolute, no not of Kings and Supreme Rulers, but implyes, Obligation through Vertue of Gods Ordinance, *Rom* 13. on these invested with it, to make Conscience of several Duties, to Inferiours and Subjects, and they are bound to advert not only to the Matter, but to the manner of Performance, that all Rigour and Oppression be avoided: He Rules with most Comfort and Confidence, who keeps most room in the Affections: and they are likeliest to be the Men of the Promise, to build the Old waste Places, to raise up the Foundations of many Generations, to be called the Repairers of the Breaches,

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the Restorers of Paths to dwell in, who loose the bands of Wickedness, and un do the heavy burdens, and let the Oppressed go free, and breake every Yoke, who ease people of ust Grievances; and Impose not, nor Continue what is forbidden and Condemned; *Isaiah* 58. 6, 11.

Thirdly, it is not VViſdom for Magiſtrats, to be too credulous, but to try ere they Truſt, that they be not Influenced, & Imposed upon, & bad Impressions made; *Satan* may borrow *Peters* Tongue to give bad Advice to his Master *Matth.* 16. 22. A near Relation may whisper what is dangerous, and prove a snare. 2 *Chron.* 22. 3. *Ahaziah* his mother counselled him to do wickedly. *Saul* hearkned to false deceitful Slandering *Doeg*. *Psal.* 52. a great Persecutor of *David*, who had done great services to *Saul* and taken great Ventures for him. Kings would be ware of all, of such Complection who may involve them in Guilt and Danger, and all Courtiers and Favourits of Princes, would be ware of any Tincture of such a Disposition; Magiſtrats of all Degrees has need of two ears to hear both Parties, and of discreet Ears to try the Truth of what is Related, and the Design of the Relator. *Job*, 12. 11. As the Mouth tastes Meat, so the Ear tryes words. None should except against this warning, for the best of Men may be warned against the worst of Sins. *Luke* 21. 34. Christ warned his Disciples against these Sins, that none could have jealoused their Disposition towards Gluttony, and Drunkenness; they appeared to ly far from the Temptation to these: Yet all Men are Men, and having Corruption are not without the reach of Temptation, the best of Men, and best of Kings have made slips, *Noah*, *Lot*, *David*. *What I say to one*, (says Christ) *I say to all, watch*; *Mark*. 13. *close*.

4. It is not the wisdom of great Men to seek themselves, or great things for themselves; this is reproved in *Baruch*. *Jer*. 45. and an old Complaint of the Apostle, which may be renewed. *Phil*. 2. 21. All seek their own things, and not the things of Jesus Christ. it's a Mark of Dishonour, and a Brand of infamy in any, especially in great *Men*, to be Self-seekers, who live wholly to themselves, like the Grave wherein all that is gotten is buried, and kept close, and nothing brought forth to publick Benefit, on the Tombs of these it may be written; such a man sought himself when he lived, and losed himself when he died; *Self*-seeking dispirits a Man, and makes him cold and cowardly in God's Cause. This *Self* is the carnal corrupt part called Flesh, that sways the whole Man. Christ and this Self are contrary; you cannot serve these two Masters; this Self will make sinners say, concerning the Word of Life: *The word that's spoken to us in the Name of the Lord, we will not do it, but what proceeds out of our own Mouth*. Jer. 44. 16, 17. And concerning Christ, *We will not have this Man to Reign over us*, Luke 19. 14. For the Lord's sake, shake off its Government, resist its Reasonings, disobey its Commands, refuse to follow its inclinations or to satisfie its Lustings. 5. It's not a Magistrates Wisdom to prefer secular Affairs to the Lords, they were reproved. *Haggai*. 1. Who dwelt in Ceiled Houses, when the Lords House lay waste: This is *Machiavellians* Wisdom, to simulate and make all Interests of Religion subservient to Secular and Civil Concerns; this is the principle of that damned *Antichristian* Hierarchie: This Wisdom is but Craft, however it be plaistered over; *Jeroboam* who withdrew the people from the established worship of God pretended their ease, and not only Tollerate, but Established another way of Worship, for which cause the Lord draws a black line on his fore-head, oft stigmatizing him thus; *Jeroboam the son of Nebat who made Israel to sin*, 2 *Kings* 10. 31. &c.

6. A Magiſtrates wisdom stands not in pride and upliftedness of Spirit; proud *Pharaoh* said *who is the Lord*? *Exod*. 4. 2. But the Lord laid his pride as he did *Haman's*, *Esther* 7.

The king of *Assyria*, *Isaiah* 10. *Nebuchadnezzar's*, *Dan.* 4. True wisdom humbleth and advanceth to Honour, *Prov.* 15. 33. *Before honour is humility*; It's the ready way to honour both from God and Man to be humble, and gains love and respect from both, whereas pride procures hatred and contempt, 1 *Cor.* 3, 18. *If any man among you seems to be wise in this World, let him become a fool, that he may be wise*: If any man would be wise to God, wise to eternal Life and Salvation, let him be content to be accounted a fool by the men of the world; The proud man and the fool gets one name; 1 *Tim.* 6. 4. The original Word signifies smoak, importing, that the proud man has a tumour, and is puft up with ill and noisome Air.

7. It is not the wisdom of Magistrats to overlook dangerous persons by a cruel indulgence; one *Achan* spared may endanger the whole Camp of *Israel*; Traitours to Kirk and State would be duely noticed: I am not for Rigour, Severity, and Blood, and would be far from saying, what a Preacher in the *South* of *Scotland* said, within these twelve years, preaching before the Justiciary Court, of some that he called *Phanaticks*, He desired the Lords to *dye their scarlet robes in these Mens scarlet blood*; At which they themselves blush'd. This I had from Persons of Credit, Ear-witnesses, some whereof are yet alive. But sure Persons of a Dangerous Complexion to undermine the State, would be incapacitate and put out of reach to hazard the Common-wealth. If he were a Church-man; an *Abiathar*, he might be sent to *Anathoth*.

Q. But wherein stands the wisdom of Princes and Magistrats? *Ans.* 1. *In* having a good foresight, and not to be stiff-head-strong and willful in what may endanger (if not well advised) As *David* in an humour would not be put off to number the people, 2 *Sam.* 24. Notwithstanding *Joab* told him, it might provoke God, and produce sad effects, for 70 thousand died for it: Princes in their resolutions and purposes, would have a reserve to change measures on second thoughts, especially in what concerns secular Affairs; so did *David* when provoked by an unmannerly Cloun; 1 *Sam.* 25. But for things directly tending to God's Glory, constancie is a commendation: *David* never changed his purpose of building the house of God, and paying his Vows, *Psal.* 66 14, 15. *Psal.* 119. 106, 112. *Psal.* 132. 4, 5.

2. The wisdom of Magistrats stands in acquainting themselves with the word of the Lord, which makes the simple wise; some are Branded *Jer.* 6. 10. The word of the Lord is to them a Reproach, for they have no delight in it; they mock Piety, and Scripture, the rule of Piety, such are in the highest Classe of Sinners, who are in the seat of the Scorner, as some translate it, the Chair of Pestilence, importing, as such are plagued in their own Spirits, so are they the plague of their Generation; Ah! This plague is too rife among us: But be ye not Mockers least your bands be made strong. *Isaiah* 28. 22. God will cast a Chain of his wrath about such, which, if Mercy and Repentance prevent not, will grip and smart them to all Eternity. But I say, Magistrats who would be truely wise, not only for Eternal Life, but for Humane Affairs and Government, would acquaint themselves with the word of God, where the Rules of Government are inserted, the sins of Governours related with the Snares they have fallen in by committing such Sins, the examples of good Governours for imitation are set before them, and the examples of the bad as Beacons to warn of Dangerous Rocks on which others have Split.

3. *The* wisdom of Magistrats stands, in the right ordering of the Kingdom, the State in Civil Affairs, the Church in Religious Matters, promoting Religion, and the right ordering of their Persons and Families.

1. In

1. In right ordering the State in Civil Affairs, for it will never be well with the Church, if not well with the State; for the wicked will walk on every side, when vileſt Men are exalted, *Pſalm* 12. *laſt*; *When the wicked riſe, Men hide themſelves.* Prov. 28. 28. *When the righteous are in Authority, the people rejoyce; when the Wicked bear rule, the people mourn,* Prov. 29. 2. *David* was of a good mind: *Mine eyes* (ſaid he) *ſhall be upon the faithful of the Land, who walk in a perfect heart, that they may dwell with me, and I will deſtroy Evil doers from the City of the Lord.* Pſal. 101. 6, 8.

There be four ſorts of Perſons Dangerous in a State, and who endanger Crowned Heads, and runs them on Precipices. 1. *Sycophants* and Flatterers, ſuch were the 400 falſe Prophets to *Achab*, 1. *Kings* 22. 2. The Envyous, ſuch were the Courtiers about *Darius*, *Dan.* 6. 3. Selfiſh, Ambitious and Covetous Men, who ſeek the glory of their own Houſe, ſuch a one was *Haman*. *Eſther* 3. 4. Heady and Young Counſellours, like *Rehoboams*, who occaſioned the Revolt of the ten Tribes. 1 *Kings*. 12.

Now then it is the wiſdom of *Kings*, to make a right Choice of Favourites for Truſt, and to have ſuch in the Government as are deſcribed. *Exod*, 18. 21. 1. Able men, for Greatneſs, Reſolution, Courage and Conſtancy of mind, the beſt preſervative againſt Partiality, and corruption in Judgement. 2. Men fearing God, that will reſtrain them from all injuſtice, even when they have Ability and Opportunity to injure. 3. Men of truth, Faithful, ſuch as love the Truth, and diligently labour to find it out in all Cauſes, and paſs true and right Sentence without reſpect of Perſons. 4. Men hating Covetouſneſs, Gifts, and Bribes, the great Corrupters of Judges and Judgements, overthrowing them, Prov. 29. 4. For when Gifts gets hold on the Heart, they blow a Duſt in the Eyes of the wiſe to blind them.

It is the great Wiſdom of Magiſtrats to be careful that Juſtice be Diſpenſed diſcreetly, ſpeedily expeding Cauſes, (not fretting the Spirits of people by undue delays) impartially and univerſally to all, reſolutely, couragiouſly, righteouſly, exactly, ſoberly and diligently; And thus Judgment returning unto Righteouſneſs, and all the upright in heart ſhall follow it, *Pſal.* 94. 15.

2*ly*, Good Laws, which are the Sinews of Societies would be Enacted; the greateſt perfection whereof ſtands, 1. In their conformity to that prime and eternal Law of God, the Law of Laws, 2*ly*, In their vigour when they are put in execution: written Laws are for direction, and the living Law (that is the Magiſtrate) is for Action, to ſee that direction obeyed; Laws are not made for Theory, but for Practice, and the beſt Practice on the part of the People is obedience, and on the part of the Magiſtrat, Execution, when Rewards, and Puniſhments are duely applyed; wrong application of either, is hurtful: Laws would be well reſolved before Enacted, and ill grounded, ill reſolved Laws would be Reſcinded; ſuch as the Law of worſhipping the King's Image, under the pain of the fiery Furnace, *Dan.* 3. The Law diſcharging praying to any but the King for 30 days, under the pain of being caſt into the Lions Den, *Dan.* 6. The ſtrait Commands againſt Preaching in the Name of *Jeſus*, *Act.* 4. and 5. Many ſuch grievous Laws have been made, under which the Lord's people has ſmarted ſore; and many has built themſelves upon their ruines, by the Laws of Forfeitures and Fines, theſe would be reduced, which would eaſe the grieved minds of theſe beſt affected to the Government in the Nation, the doing whereof would make the Government lightſome: The gain of Oppreſſion has a Curſe in its boſom, there is a Worm at the root of ſuch

Gourds, the belief whereof would make the Poſſeſſors of other mens Eſtates and goods, part with them without a grudge.

To prevent the making and Execution of bad Laws, and for the enacting and execution of wholſome *Laws*; it is the wiſdom of Kings to chooſe ſingle-hearted, ſelf-denyed, and pious men for Truſt, ſuch as preſer the *Intereſt* of the Prince of the Kings of the earth before a Kings intereſt on earth; and the Kings intereſt before their own, and the ſaving of their own *Souls*, before the raiſing of their *Fortune*, and advancing of their Honour.

3*ly*, The wiſdom of *Magiſtrats* ſtands mainly in this, in bending their chief care about Religious concerns, promoting of Piety, advancing *Zions* welfare: *David* ſays, *Pſalm* 132. By Vow and by Oath, he would not come to the Tabernacle of his Houſe, nor go up into his Bed, nor give ſleep to his eyes, nor ſlumber to his eye-lids, untill he found a place for the *Lord*, an habitation for the mighty God of *Jacob*, *Pſal.* 137. 5, 6. *If I forget thee, O* Jeruſalem, *let my right hand forget her cunning*; that is, Let me never do a right turn, if I do not remember thee, *Let my tongue cleave to the roof of my mouth*; that is, Let me never ſpeak a right word, *if I prefer not Jeruſalem above my chief joy.*

Firſt, You would promote Piety by your Commands, ſo did *Aſa*, 2 *Chron.* 14. 2, 4. *He did that which was good and right in the eyes of the Lord his God: And commanded* Judah *to ſeek the Lord God of their Fathers, and to do the Law and the Commandment.* And *Joſiah* 2 *Chron.* 34. He Covenanted the people to walk after the Lord.

Secondly, promote Piety by the Example of your Perſons and Families, *I will behave my ſelf*, ſaith *David*, *Pſal.* 101. 1, 2, *&c.* within my houſe with a perfect heart, nor would he ſuffer with him theſe who were Slaves to Vice and Immoralities: *Magiſtrats* would ſtudy ſonnd Principles, and ſteer their Courſe by the Compaſs of the Word, as *Joſh.* 1. 8. & 24. 15. They would deſign Gods glory above all. *Conſtantius* the Father of *Conſtantine* tryed his Courtiers wiſely; who adhered to truth, he honoured them, who forſook Chriſt, them he Degraded, and ſaid, who were falſe to God, would never be true to him: *Much* depends upon Magiſtrats perſonal carriage, and their Courts; *Leaders* of people eaſily cauſes them to err, *Iſa.* 9. 16. One wicked man in Authority deſtroyes much good, *Eccleſ.* 9. 18. Their example is ſo powerful.

Thirdly, Magiſtrats would encourage, ſettle and maintain a learned, pious, faithful and painful *Miniſtry*, men according to Gods own heart, who may feed his people with knowledge and underſtanding, *Jer.* 3. 15. And not men according to their own humour, to ſtarve, or poiſon people.

Fourthly, *Magiſtrats* would promote the true Worſhip of God, aboliſhing all falſe Worſhip, and *Monuments* of Idolatry: So did the Godly Magiſtrats, 1 *Chron.* 29, 2 *Chron.* 17, *&c.*

Fifthly, Magiſtrats would have a fervent care, to order Seminaries of *Learning*, ſetling them with Able, Learned, Pious *Men*. It is an old trick of *Rome*, to poiſon the Fountains that the Streams may be mudded: Children are the Seminaries of the Church, and if the *Seed* be nought, the Crop is bad; they are in a great miſtake who think the ordering the Seminaries of Learning is a buſineſs purely Civil; for Children ſhould be taught *Piety* with humane *Learning*; young ones may get a Wramp, and a wrong ſet by bad Maſters, that many *Miniſters* will not cure; a new Veſſel ill ſeaſoned at firſt, 'tis o wear it out; *It's* dangerous to ſuck in poiſon with milk.

Sixthly

Sixthly, *Magistrats* would have a special care as to settle, so to preserve the Hedge of true Government in Christs Church, as may best keep out the Wild Boar, that would corrupt both Doctrine and *Manners*: having enlarged on this purpose the last Session of Parliament, in the presence of His *Majesties* then High Commissioner, I give but a few short hints now. First I told, that Church-Government was no light matter, it's an Ordinance of God, the Royal Diadem of Christ; he was a *Martyr* on this head; it was his Dittay on the Cross, *Joh.* 19. 19. *Jesus of Nazareth, King of the Jews.* Secondly That there was a distinction between Ecclesiastick and Civil power, the Scripture condemns *Church-men* usurping Civil power, and *States-men* usurping Church power. Thirdly, That Christ, the alone Head and *King* of his Church, had appointed a *Form* of Government, for punishing Scandals, inflicting Church-Censures, making Church-*Canons*, and has not left it to mens Arbitriment to come and go upon them, no mans will being a standart in this matter, *Moses* might not alter a pin from the pattern shewed in the Mount. *Exod.* 25. 9. And if *Moses* was faithful in the House as a *Servant*, much more Christ as a Son, whose house we are. *Heb.* 3. 5, 6. Fourthly, That in the *Old Testament*, there was a *Church Government*, distinct from the State, the same Reasons abide for one in the N. T. Fifthly, I told you the end of *Church Government* was Spiritual, the perfecting of the *Saints*, the Edifying of the Body of Christ. *Eph.* 4. 12. Sixthly, That for Circumstantials of Government, general Rules, managed with prudence, were sufficient: For *Substantials*, the Scripture is clear, which none can alter. There be these five expresly set down. 1. Church Officers as ye have them distinguished, *Pastors, Teachers, Elders, Deacons. Eph.* 4. 11, 1 *Thes.* 5. 12, 1 *Tim.* 5. 17. Act. 6. *&c.* And not a *Prelate* mentioned among them all. 2*ly*, Church Courts and Judicatures, *Mat.* 18. 16, 18. Tell the Church, the Apostles were members of it, it was no Civil Court. 3. Subordination of lesser Judicatures to greater. Act. 15. They came from *Antioch*, to a more general Council at *Jerusalem*, for Decision of a matter. 4*ly*. We have the order of procedure in relation to Censure, *Mat.* 16. 26. *&c.* First, privat Admonition, then more publick. 5*ly*. The natural kind of these Censures, which is not Bodily, as taking away the Life or Goods, but *Spiritual*, as Admonition, Reproof, *&c.* Now there is a Charge given, to observe all these things inviolably, until Christ's second coming. 1 *Tim.* 5. 21. 1 *Tim.* 6. 14. This Government, we hope, will be managed with all Discretion and prudence, so as may best tend to the Edification of all, and irritation of none.

This Government we owne (and which we bless God this Honourable Court has owned and established by Law) was owned by Ambassadors from most of the reformed Churches in *Europe* at the Synod of *Dort*, to which all Subscribed save two. Moreover, it was sworn to in this Nation about 100 years ago, by persons of all Ranks: Besides, it seems to prove it self to be of God; First, being most answerable to the ends foresaid, of establishing a *Ministry*, *Eph.* 4. 12. 2. Guarding best against Vice and Error. 3. It keeps Ordinances best from pollution, and the Church from infection. 4. If it be not most Witnessed to, by the *Spirits* operation, in the conviction, conversion, and consolation of souls, let God and the World judge: Had we not been perswaded of these things, what fools would we have been, to have suffered one year, let be so many years severity on that account. I judge they will not tell by hundreds in *Scotland* among the sober, judicious, and ingenuous, who will spend their breath against this Interest; and if any do,

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it is moſtly theſe who indulge themſelves, and loves to be indulged in their luſts, and loves ſkowth and elbow-room to ſin without controll.

Chriſt will not deny *Cæſar* his due, nor will Chriſt want his own, he will not endure the Pairing of the Privilledges of his Church, nor the Straitning her in the uſe of that Intrinſick Power, which bleſſed be God is given in Scripture, and was exerciſed 300. Years before there was a Chriſtian Magiſtrat to owne her: And which Power Church Officers muſt uſe when Magiſtrats are Enemies, although they ſhould offend, and may uſe when Magiſtrats are Friends, who will not offend; It is true there is Reaſon to acquaint them with ſuch occaſions, we give unto the Magiſtrat, what GOD gave them, a Cumulative Power to help the Church, and they may call a Church Judicature to conveen; but we deny them, what GOD denies them, a Privative Power to hurt the Church, and deprive her of her due; Magiſtrats ſhould be Nurſing Fathers to encourage, and no *Step-Fathers* to dwang the Church.

That Magiſtrats of all Ranks ought to be Wiſe and Underſtanding Men, is clear, they ſhould be able to diſcern Good and Evil; that they may rightly Time and Circumſtantiat their Actions. *Deut.* 1. 13. *Eccleſ.* 8. 5. It is threatned as a Judgment, when Princes are Children and Babes in Underſtanding. *Iſa.* 3. 4, 5. *David* in his Prayer for *Solomon*, ſayes, *Lord, give him a perfect heart.* 1 *Chron.*29.19. And in his bleſſing of him, *Lord give thee wiſdom and underſtanding*; 2 *Chr.* 22. 12. And when God gave *Solomon* a Choice, what was his deſire? 1 *Kings* 3. 9. *Lord, give thy Servant an underſtanding heart, to judge thy people, and diſcern between Good and Bad.*

There be three Reaſons why Magiſtrats ſhould learn Wiſdom. 1. Becauſe of the Figure they bear by their Office, Imported in their Styles, namely, firſt, they are called *Gods*, and Sons of *God.* *Pſal.* 82. 2*ly.* Saviours of the People. *Judg.* 2. 16. Who ſhelter againſt the Rage and Violence of the Wicked. 3*ly.* Fathers to the People, and Nurſing Fathers to the Church. *Gen.* 45. 8. *Iſa.* 49. 23. Importing not only Power and Authority, but Tenderneſs, Care and Pity: 4*ly.* Heads of the Body Politick. *Num.* 16. That influence the Body to direct and rule the Members. 5*ly.* The eyes of a State, *Job.* 29. 15. To overſee the manners of a People. 6*ly.* The Servants of God by way of Eminency, *Jerem.* 27. 6. To improve their Gifts for the good of the *Common wealth.* 7*ly.* The Shepherd of the People, *Numb.* 27. 17. to Feed, Lead, Defend and Watch over them. 8*ly.* Healers of the People, to bind up their wounds. *Iſa.* 3. 7. 9*ly* Pillars, Corner-ſtones, Foundations of the Earth. *Pſal.* 11. 3. *Pſal.* 75. 3. *Zech.* 10. 4. Becauſe they unite and uphold the Building. 10*ly.* Shields of the Earth. *Pſal.* 47. laſt ver. That ſhould protect Goa's Ordinances and People in their Lives, Liberties and Eſtates. 11*ly.* Overſeers. *Prov.* 6. 7. That are careful, that theſe under them live in Peace and Piety. Laſtly, They are called Coverts and hiding Places. *Eziek.* 28. 10. That muſt refreſh and protect People under their ſhadow: All theſe ſayes, Magiſtrats have need to be Wiſe Men.

A ſecond reaſon, becauſe of Gods ſeverity threatned in time on ſuch in Office as miſ-behave, for Magiſtrats are neither above inſtruction, nor without correction, if they fall, *Job.* 12. 21. He pours contempt upon Princes, and weakens the ſtrength of the Mighty, *pſal.* 110. 5. *He ſhall ſtrike through Kings in the day of his wrath*, Pſal. 76. 12. *He is terrible to the Kings of the Earth, he ſhall cut off the Spirit of Princes.* This ſhould influence Magiſtrats to ſeek after Wiſdom, conſidering they have to do with him, who is the Prince of the Kings of the Earth. *Rev.* 1. 5. Zions King, to whom they are all countable, for We muſt all appear before the Tribunal of Chriſt. 2 *Cor.* 5. 10. And all of you here muſt appear that day, no Mans Honour or Office will procure a Diſpenſation for abſence from that Court, where he Judges without reſpect of Perſons. 1.*Pet.* 1. 17. *He accepts not the Perſon of Princes, he regards not the Rich more than the Poor, for they are all the work of his Hands.* *Job.* 34. 19. Take heed therefore and be wiſe, He will not ſo much ask, were you *King, Duke, Marquiſs, Earl, Lord, Barron, Burges*, as how behaved you in your Station and Truſt? And theſe who would Brawl and ſpit in his Meſſengers Face will be mute, when the Maſter reckons: *When the King came in, the man was ſpeechleſs.* Matt. 22. 12. There may be ſome hearing me this day, who will hang their Heads, and ſing dumb that day.

A third Reaſon why Magiſtrats needs Wiſdom, is, becauſe they are lyable to Difficulties and Dangers;

Dangers; great is their Task to know the ſtate of theſe under them, to hear the plaints of the Poor, to repreſs the Inſolencies of the Proud, to Miniſter Juſtice to all. Although God exalt them above others, yet are they Servants to Subjects, in that they watch for their Well and Safetie, *Rom.* 13. 1; 4. They are the Miniſters of God, to People for their good: many are quick ſighted to ſee their Defects, who ſee neither their Difficulties nor Dangers; every curbed Humour, by fear of Puniſhment frets againſt them; It's impoſſible for them to pleaſe all, they are in danger from open Enemies, ſecret Male Contents, Fraud and Flattery Hazards them, as one ſaid, both Solitarineſs and Society are dangerous to Princes, yea ſometimes they are not ſecure amidſt their Attendants; ſome have fainted, and laid down their Crowns and Honours, becauſe of thaſe things; but Piety and Prudence is the beſt Remedy, the more a Magiſtrat be a ſeeker of God, the more Wiſdom he ſhall find in that Fountain. *Iſa.* 11. 2. The compleat Furniture of a Magiſtrat begins at the Spirit of the *Lord*, to reſt on him, and is ſpecified in the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Might, and cloſes with the Spirit of the fear of the Lord, or true Piety: Piety and Prudence will help to exped Difficulties, and helps to Moderation in Government, which makes it more durable; if *Reboboam* had hearkened to the moderat Counſel of the Antients, belike he had keeped the ten Tribes to the Houſe of *David*: Piety and Prudence helps to Magnanimity and Courage, to Graple and Conflict with Evils, Enemies, Difficulties, and Dangers; *David* Graples with *Goliath*, *Caleb* with the *Anakims*, *Paul* with Bonds and Affli ctions. *The Righteous is made bold as a Lyon.* Prov: 28. 1. *His heart is eſtabliſhed, truſting in the Lord, he will not be afraid untill he ſee his deſire upon his Enemies.* Pſal. 112. 8, *I will not be afraid of ten thouſands of the people that beſet me round.* *Pſal.* 3. 6. *I will not be afraid tho an hoſt encamp againſt me*, Pſal. 27. 3 *Should ſuch a man as I flee*, ſays *Nehemiah ch.* 6. 11. It is a Mercy, not only to be keeped ſafe from Danger, but quiet from the fear of Evil, and this is the Priviledge of the Holy and Wiſe, who hearken to the Lord. *Prov.* 1. 33. You ſee then that Holy Wiſdom is moſt needful to Magiſtrats on all theſe Accounts.

Appl. I have two words to ſay to Magiſtrats, and People jointly.

Firſt. It is our wiſdom to pray and watch againſt theſe things amongſt us that are evil tokens, and threatens both Church and State with Judgments, upon the account whereof many Hearts trembles. 1. When men do not loath their own Hearts, for their unprofitableneſs under Ordinances, but weary of them as their burden. 2*ly*. When men profeſſing the fear of the ſame God, are mutually contentious, and continue to be ſo; when Brotherhood is broken, an Idol Shepherd is ſet up. *Zeck.* 11. 14, 15. 3*ly*. Peoples breaking Vowes to the Lord, of cleaving to him in his Ordinances, and remaining Impenitent. 4*ly* When Additions are made to the Ordinance of Chriſt, by the inventions of men. 5*ly*. When people ſeek to aboliſh any Ordinance of Chriſt, either becauſe of ſome outward Evil they bring with them, or hope of ſome outward Advantage by caſting them off. 6*ly*. Mens driving the Lord Jeſus out of his Ordinances by ſecret and ſpiritual pollutions thereof, either by ſecret contempt and wearineſs of them, or by unbrokenneſs of heart in the enjoyment of them, when people live not in the dayly ſenſe of an extreme need of Mercy. 7*ly*. When people go to Ordinances, and go not to the Lord of Ordinances, for the bleſſing. 8*ly*. When the People are unwilling and careleſs to receive the ſtroak, of the Eternal Power of the Life of Jeſus in their hearts. 9*ly*. When people do not only ſin, but grow to that height to caſt off all reproofs, and chriſt-like admonitions for ſin. 10*ly*. When Men caſt off ſecret Dread, Fear and Reverence of the Majeſty, Dominion and Soveraignity that God ſtamps on Authority, *Jude.* 8. and have low deſpiſing thoughts of Magiſtrats, and ſeek to pluck the Sword of Revenge for ſins, that hurt the Common-wealth, out of their hands, without which the greateſt Power and Authority is but a Vanity and Nullity. 11*ly*, Whoredom and uncleanneſs, tho riſe among us, for which the Lord will Judge. *Heb.* 13. 4. 12*ly*. Swearing and Curſing, too riſe alſo among all ſorts, profaning the Lords holy Name, Men, and great Men thinks Oaths the flowriſh of their Diſcourſes, and that then they ſpeak with Power and Authority; But I tell them, be of what Quality they will, they are Gods enemies who take His Name in vain; *Pſalm* 139. 20. 13*ly*. Frequent, Familiar, needleſs haunting with perſons perverſe in principles and practices, by which many learn their ways; get a ſnare to their Soul; and partaking of

their

their ſins, receive of their plagues; *Prov.* 22. 25. *Rev.* 18. 4. This has been the neck break of this Generation; *Prov.* 13. 20. by which companions of Fools have been deſtroyed. 1417. Much unrepented of guilt in the Perſecuters of theſe bygone years; I am afraid till there be more reſentment of theſe things, Gods wrath will not be pacified. We have been deceved with the noiſe of ſome, abuſively called, the Clergy their Sufferings in Pamphlets with Atteſtations juſtly jealouſed, which will be overthrown ere long by a true Relation: I am not ſpeaking by way of Approbation of Injuries. But how tender the Conſciences of Authors are, you may conjecture from their wide ſpeaking; likening their Flea bit Sufferings (in compariſon of ours) to the Dragooning in *France*. What ſhall I ſay; it would conſume time, to reckon up ſo much as the kinds of the Sufferings we have been tryſted with. Some of all Degrees, and ſome of the beſt Quality, ſhared deeply in Suffering, even unto Blood, Baniſhment, and Confinement, and Impriſonment; and Miniſters among others to pave the way to Prelacy, and make its introduction the more eaſie, and all the Miniſters of *Edinburgh*, ſave one (who had little cauſe to boaſt of any outward advantage by Conformity) ſummarly warned by the States to remove from their Charges, without Citation or Accuſation, and by the daſh of one Act a little after, about 300 Miniſters removed from their Congregations, without Citation or Accuſation. It were eaſie for me to prove the ſufferings of four or five *Presbyterian* Miniſters, to ſurpaſs what a hundred of them has met with: What ſhall I ſay of the Sufferings before, and in the year 1666? a few pages in that once forbidden Book *Naphtali* will far ſurmount all the Accounts of their Sufferings, what vaſt ſums of money exacted, pillaging of houſes, preferring their Dogs to the Children of the Family, in ſharing of the proviſions of the houſe, beſides unheard of Barbarities, Mockings, Threatnings, when the people went about the Worſhip of God? &c. And the ſhedding of the blood of many; and ſince that time, what Intercommuning of many, denying them the uſe of things uſeful and comfortable, ſome of whom were ſtrangely circumſtantiat, blind and impriſoned, who could not move for their own relief, cruel Impriſonment in unwholeſome Priſons, Miniſters and others, ſome ſeveral months, ſome ſeveral years, two, three, five, ſeven, ſome eleven years in Priſon, which uſage has occaſioned Diſeaſes, and the death of many, and not a few Miniſters and others, dying in their Priſons, for whom no Intreaties could prevail, for getting them out of priſon, where they might have been better attended, many ſhut up in cloſe Priſons, and no cauſe made known, and one among the reſt above 20 weeks ſhut up, for 13 weeks whereof his neareſt relations not admitted to ſee his Face, nor ſo much as ſpeak to him through the lock of the Door, though he was in great indiſpoſition, none allowed to do him any ſervice, and to this day the cauſe never ſignified; what Finings, Confinings, Forfeitures and Baniſhments, what Tortures, and unheard of Tortures, and ſome of theſe multiplied upon one perſon, and men without bowels beholding them Tormented. What killing in cold blood, and women execute meerly for their Opinion, who were no *Idolaters*, nor abettors of *Idolatry*! ſome after Sentence, not getting leave to draw their breath before execution; what barbarous beating of Drums at Scaffolds? what hunting of Miniſters and others like *Partridges* on the Mountains night and Day, lying whole Nights, Summer and Winter in woods, and open fields? What violent driving of Families from their Houſes, driving, and ſelling of their Goods and Cattel, laying many Families waſte, violent intruding, poſſeſſing their Houſes, Lands, and Goods, without any ſentence in Law; There be hundreds of unqueſtionable witneſſes of all theſe things. What Cruel Urging the Conſciences of People, Men and Women (who had but a free Cottage) with a Bond to give ſuch and ſuch Miniſters, and others, not ſo much as a Nights Lodging, or a meal of Meat, which appeared to be heavy on the Conſciences of many (overtaken with the Temptation) that when awakned they had no reſt till they made a publick Confeſſion, before Congregations of People. I knew a Miniſter ſpeak to above 80 of them, who with Grief and Tears confeſſed their Guilt before the People; At one Meeting 39. Men, and Women, not above two known to the Miniſter before, reſolving their appearance, roſe up in all quarters crying, *Guiltie, Guiltie.* What Exorbitant Exactions, and Vaſt Summs before ſome Noble Men and Gentlemens Families could be Relieved by any accels to their own Eſtates; not to ſpeak of the *Barbarous Highland Hoſt*; nor of that Violent Preſſing of the Oath of the *Teſt*, (a perplexing Oath

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on many even beyond Law, to the preſſing of their conſciences, and that Piteful conſequences followed on it? amongſt the reſt, the Cutting off of one of the greateſt men of our *Iſrael*, the late Noble Earl of *Argyl*. What Volumes, beyond Foxes, monuments might be Written, there is but one Inſtance, that were it meet to relate the circumſtances thereof (which I know from a Miniſter, and another perſon of Credit, both ſharing in that deep diſtreſs, would make hearts that were not rocks to rent! A number in priſon taken from *Dunfries*, ſome weak, Sick, and Aged, ſome Women with Child, ſome Cripie, and many others taken up by the way out of other priſons, and pricked up like beaſts, beſide other hard uſages in their journey, to the Caſtle of *Dunotter*, where about 168. Men and Women were thruſt in one Vault, and conſidering the neceſſities of Nature, having ſcarcely room to ſtand; What caſe they were in for ſome dayes, judge ye: Yea, at their entry when ſcorched with thirſt, denyed water by the Souldiers without Money! Many hardſhips they endured, that it coſt ſome of them their Lives: And after a long times diſtreſs there, were driven back to *Lothian*, all ſave two or three, tyed and ſhackered like Thieves; and about eighrie of them ſent to *Antrica*. If there be any here who ever gave countenance, or active concurrence to any of theſe forementioned ſufferings, I charge you upon your perril to repent, and judge your ſelves, that ye be not judged of the Lord. Some will poſſibly ſay, as *Iſaiah* 30. 10. Miniſter, preach ſome other things to us: but as *Micajah* ſaid, we ſay, *what the Lord ſayes, that we muſt ſpeak:* God be thanked we have not an *Ahab* to deal with; But though it were ſo, we behoved to ſpeak our Maſters Mind; many a time we have preached, and diſtributed the Childrens Bread; with the perril of our Lives, and theirs; and would do ſo yet, if called to it; But God forbid that ever it come to that again among us, but Lord ſend no worſe. Before that ſecond word to Magiſtrats, and People joyntly; Add to what goes before; That the conſideration of the hundreth part of our Sufferings makes many Judicious, who will not approve what others have met with, wonder it was no worſe, conſidering what was the Spring and Fountain whence theſe deep and biter waters did flow, and upon whoſe account, and by whoſe Inſtigation: But far ſhall it be from Us to entertain thoughts of ſuch Barbarities, Inhumanities, and *Antichriſtian* Uſages, as We have been Treated with, to urge the making or Execution of ſuch ſevere Laws, but rather Compaſſionat the Miſerable.

2*ly*. I would ſay another word to Magiſtrats and People jointly, prove your Wiſdom by the Fruits of it, and I give you a Proof in the Apoſtles words, which you may think upon, James 3. 17. *The wiſdom that is from above is firſt Pure, then Peaceable, Gentle, and eaſie to be intreated full of Mercy, and good Fruits, without Partiality, and without hypocriſie.*

I intended to have preſſed on the People their dutifull reſpects to Magiſtrats, Supreme and Subordinat, upon the Apoſtles grounds. 1 *Pet*: 2. 13. 14. *&c*. Firſt, for the Lords ſake, and that Honour and Majeſtie Chriſt ſtamps on them. 2*ly*, Becauſe they are in the Lords room to do his work, in Puniſhing ill doers, and rewarding theſe that do well; If this Power be abuſed, they muſt anſwer to him. 3*ly*, Becauſe this is the will of Chriſt, and the way to ſtop the Mouths of fooliſh Men. 4*ly* This is our Liberrie and would not be uſed as a cloak of Licentiouſneſs, we owe to them firſt reverence, and that in our Minds not to Curſe him in our thoughts, *Eccleſ*: 10, 20. In our Words not to rail againſt him, *Acts*: 23, 5. The Authoritie of Magiſtrats is very tender in our geſtures, the Woman of *Tekoah* ſtoops to the ground, 2 *Sam*: 14, 4. 2*ly* We owe obedience in the Lord, from which Church-Men are not exeemed, 1 *Pet*: 2, 13. *Rom*, 13, 1. If they Command what is croſs to the Lords mind, we muſt ſerve them with *Peters* anſwer, *we ought to obey God rather than Man*; *Acts* 5, 29. 3*ly* We owe them Fidelity both to their perſons and Authority. 4*ly* We owe them aid and help, firſt, by faithfull counſel and advice, when called for, and diſcovery of ſecret Enemies and plots. 2. By our Eſtates, paying cuſtom, *Rom*: 13, 7. 3*ly*. By our perſons aſſiſting them, both againſt Countrey Rebels, and Forreign enemies, and when called for to venture our Lives for them in peace and war, 2 *Sam*: 21. 17. & 23. 16. 4*ly* By our prayers, 2 *Tim*. 2, 2. (1) Becauſe we neither ſtand nor fall to themſelves, Magiſtrats, eſpecially Soveraigns, are the pillars of a Kingdom, *Let me ſmite King Saul but once*, ſaid Abiſhai, *and the kingdom ſhall be thine, and the victory thine*, 1 *Sam*. 26, 8. So ſaid *Ahithophel*, *let me ſmite king*

David, *and all Israel shall be gathered to thee*, 2 *Sam.* 17. 2. When *Alexander* died, the Armie was but one Man less than before, but yet it was compared by the Wise, to the *Cyclops* which had its only eye bored out. Should we not pray for Magistrates, especially the Supreme, who carry not only about their own lives, but the lives of thousands depends on their safety: As it was said to the King, *Thou shalt not go forth with us any more to battle, least thou quench the light of Israel, for thou art worth ten thousand*, 2 *Sam.* 18. 3. 2 *Sam.* 21. 17. We should be earnest to pray Magistrates may be Religious, because of the power of their Example to good or evil, their vices pass currant for vertues, and becomes a fashion, when the King of *Shechem* yeelded to *Circumcision*, a painfull thing, the whole City followed: Be a Prince never so great for Command, he Commands most by Example, let not our King and Judges want our Prayers.

Let me press upon Magistrates, that ye Studie Wisdom in God's Matters and Mens also, both are required, if they be Pious only in God's Matters and not otherwise prudent, then are they fitter for the *Cloyster* than the Court; if they be Prudent and Politick only, and not Pious, then are they fitter to be Kings of *Babel*, where dwels Confusion, then of *Jerusalem*, where God's Glory is: be carefull that God be honoured in the Nation, that abuses, and Errours in Religion be reformed, Promoters thereof, and Seducers, discountenanced and punished, and that the Purity and Truth of Doctrine be promoted and maintained, according to the Example of Godly Kings, 2 *Chron.* 3. 4 15, 12, 17, 6. That the word be purely Preached, that the good Things taught, and established, for the precious Ordinances of Christ, be defended by Law, and done, as he hath appointed, 2 *Chron.* 18, 8. 11. That the Wicked and Profane be Discountenanced and Punished, the wickedness of Subjects does great hurt to Gracious Kings, and tends to the shortning of their dayes.

Then I would press Magistrates to studie a great Insight in affairs that concerns Honesty and Equity: *David* had a good Insight in Matters as an *Angel* of God, seeing Good and Evil, 2 *Sam.* 14. *Salomon* discerned which was the true Mother. 1 *Kings* 3. Magistrates should provide that People lead a Peaceable and quit Life, in all Godliness and Honesty, 2 *Tim.* 2. Then I would press on Magistrates to study a good Foresight of Dangers, to protect the People, prevent, or wisely divert them. They must endeavour to defend against all Enemies, *Saul* had little Foresight, when *David* found him secure, *David* had *Hushai* in *Absalon's* Court.

That Kings may be in better Capacity for this, they must have Revenues, called, *Ezra* 4. 13. Toll, Tribute, and Custom, which three *Caldee* Words, imports the Properties of these Revenues exacted of the People, that they should be Moderat according to the Peoples Ability, without Partiality, Inveterate, or Ancient, so far or so long, as the Common state requires, and no more; for the safety of the King is the safety of the *Common-weal*, the safety of the *Common weal* is a Law above all Laws, such Tributes, or Customs, call them as you will, are as necessary to uphold a State, as blood in the veins for conserving the Life. We must distinguish between the time of Peace and the time of War, especially when Lives, Liberties, and Religion, are at the Stake, our hearts must be inlarged without grudge, to make a liberal Offering, better venture much than lose all. But if by Oppression extreme Exactions be Collected, or publick money be Dilapidat by Self seeking Men, they may resolve to smart for it at the hands of the Lord: There have been old and frequent Complaints of mis-managements, when publick Money has either been bestowed on men to uphold their debauches, to consume it on their Lusts, to uphold unlimited Lusts and Designs of others; especially there has been complaints of Officers of Armies, either withholding due payment from these in Arms, or putting Pay in their Pockets, and making a shaw of a Vision at a Muster, that disappeared in the day of Battle.

Honourable worthies. I incline not by *Panegyricks* to offend your modest ears, whose praise will be in the Church: But we bless God, we have such a King and Queen to rule over us, and such a Representative of their Majesties in this Honourable Court, and so many noble and worthy *Patriots* in this Assembly, who befriend the Interests of our Lord, who are otherways minded, we pray the Lord reveal it to them; but sure were they better acquaint with our Master, they would soon change their minde. We bless the Lord, and we bless you from the Lord, with our hearts,

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for what you have done for the house of the Lord, and for the hope we have, that what remains to be done, shall be done, though hope deferred makes the heart sick, but when the desire cometh it is a Tree of Life; the desire accomplished is sweet to the soul, *Prov.* 13. 12, 19. There are two things, I would desire of this Honourable Court, The first is, that what may give a back-set to the thing that is done may be forborn, that Truth be not abused by promiscuous Tolleration, this were to love our ease more than God, and has produced sad Effects, and Confusions in some places of the World. There being no persecution Threatned, Exercised, and for ought I know neither intended, by Church nor State, the muttering of such a Tolleration as we heard of is some Surprize which some of the sober *Conformists* disclaims: It is under pretence forsooth of tenderness of Conscience: how tender they are God knows, and the World may know; I fear 'tis a new Income and distemper, which I apprehend, from what is implyed in their paper, of some intention to introduce some Novelties, and Forms in the Worship of God, which this Church could never endure, nor durst they adventure on in their greatest height and freedom, although some now presume, contrare to our *Confession of Faith*, which if I mistake not, owns no other Book for the Rule of Worship, but the Scriptures of the Old and New Testament. This scruple they express, they cannot joyn in the Sacrament of the Supper with these who wants *Episcopal* Ordination, whereas they have for many years joyned with Conformists, that were never Re-ordained: It's apprehended by many judicious, to be a mystery of iniquity, to endanger both Church and State, and a shadow under which would shrud vice and error: And beyond question, would propagat and perpetuat a Schism in this church; They had wont to slander Non-conformists as Schismaticks; but the reason is not alike, for *Presbyterians* did stand their ground, and owned their Principles since the Reformation from *Popery* by *Presbyters*. So the Schism first and last is on their side, this Tolleration would be burled under the Oak.

There is another thing that I would beg of this Honourable court, beside the care of ordering and purging the *Seminaries of Learning*, the removal of *Patronages*, not that we mean the injuring any in their just Civil Rights and Properties, although the first Original was good, to defend the Church and her Goods; Yet the usurpation over the Church did spring from a bad Fountain, and the consequence has been destructive to the Church, and a grievous bondage, many *God provoking* sins has followed on it, *Simoniacal compacts*; It has been the source of a Godless insufficient Ministry, we would not have you to prig with God in this matter; We hope, that seldom controverseis on the one hand, nor envy on the other, shall hinder the removing of this stroke; Two worthy Ministers have written on this Subject, Mr. *Rule*, and Mr. *Park*, so as may satisfie and give Light to these, that will not shut their Eyes.

Honourable Worthies. what was said to the Princes of *Israel*, 1 *Chron.* 22. 19. I say to you, *Now set your heart and soul to seek the Lord your God; arise therefore, and build the sanctuary of the Lord God.* 1 *Cor.* 15. last verse, *Be stedfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labour shall not be in vain in the Lord*: Reformation ends not in contemplation, but in action: Be not slothful in business, forget not to do as ye have been taught; ye want not your care and troubles: But what said *David*. 1 *Chron.* 22. 14. *Now Behold, in my trouble, I have prepared for the house of the Lord an hundred thousand talents of Gold and a thousand thousand talents of silver, and of brass and iron without weight*: neither war, nor any other business, could hinder him from this work.

Minde the example of the *Jews*, when stirred up to build the Temple, *Ezra* 5. 1 2. They say nor, we must first build the Walls of *Jerusalem*, to hold out the enemy, but the Text says, *They began to build the house of God*, and with them were *Prophets* of the Lord helping them, they were not full four years in building of the Temple, and if great *Chronologers* be not far mistaken, the Temple was finished 83 years before the Walls of *Jerusalem* were finished. I am far from meaning your Affection should be cooled to the Laws, Liberties, peace and safety of the Kingdom: I would only warm your Affections, with the zeal of a through Reformation, go on, and improve, whereto ye have already attained, and the Lord shall be with you, and the blessing of *Obed-edom* and his house, shall rest upon you and yours. 1 *Chron.* 13 14. Consider the extent of that Blessing, it

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was a blessed blessing; 1. His person was blessed, that's a blessed Religion that brings health to the na-vel, and marrow to the bones. 2ly. His posterity blessed. 1 Chron: 26. 8. In four. 1. He was blessed with a numerous progeny, threescore and two of *Obid-edoms* Family. 2ly. They were blessed with Employment, all made Officers in the House of God. 3ly. Blessed with Inablement to discharge that Employment, all able men of strength, mighty men of valour, for the service of the Temple. 4. They are blessed with Honour, made Rulers and Commanders through the House of their Father. 3. His possessions were blessed with preservation, increase, a comfortable injoying them, *Obid-edom* made his House a Sanctuary for God, now God makes it a Sanctuary for him, a place of safety. 4. His Actions and Undertakings are blessed, good success attends him. 5. His Friends are blessed, they fare the better for him, he becomes a favourite of Heaven, he can speed Suits, and obtain blessings for others. I hope there be some who hear me this day, who shall share of such blessings, and that all of you might share of them, is my hearty prayer to God; I dare not charge you, but I would advise, that none of you turn your back, till ye see the Capestone put on the Work; and if thus your Heart and care be towards the House of God, he will have a care of yours. To his Name be praise.

FINIS.